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THE
Bishop of *LINCOLN*'s
AND
Bishop of *NORWICH*'s
SPEECHES

IN THE
HOUSE of LORDS,
March the 17th.

145
AT THE
Opening of the *Second Article*
of the Impeachment against
Dr. Sacheverell.

L O N D O N :
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The Bishop of Lincoln's Speech in the House of Lords, &c.

MY LORDS,

IT was the Misfortune of some of our Bench, that in the Prosecution of the foregoing *Article* of this *Impeachment*, a Noble Lord, who spoke very early to that *Point*, was pleased not only to Anticipate our Judgment in that Particular; but to do it with this pretty Hard Reflection, That in giving it, as He suppos'd we Would, We should *Vote contrary to our own Doctrine*. It is not improbable but that, in the Course of the present Debate, another *Arrow* may be drawn out of the same * *Quiver* to shoot at us; and we may be told, that in defending of the † *Toleration granted by Law to the Dissenters*, we shew our selves to be *Apostates from our Own Order*. But from both these Imputations I am perswaded both our *Writings*, and our *Actions*, will secure Us in the Judgment of all indifferent Persons.

The Substance of this *Second Article* of the *Impeachment*, which your Lordships are now about to enter upon, is this: "That Dr. S. in his Sermon, doth suggest and maintain, that the Toleration, granted by Law, is Unreasonable, and the Allowance of it Unwarrantable. That He is a False-brother with Relation to God, Religion, or the Church, who defends Toleration, and Liberty of Conscience. That Q. Elizabeth was deluded by Archbishop Grindal to the Toleration of the Genevaian Discipline: And that it is the Duty of Superior Pastors to thunder out their Ecclesiastical Anathe-

* See Dr. S.'s Answer to the 1st Article of Impeachment. His Speech, Fol. Pag. 23.

† Dr. S.'s Sermon at St. Paul's, Pag. 8.

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“ ma’s *against Persons entituled to the Benefit of the Tolera-*
 “ *tion; and insolently dares, or defies, any Power on*
 “ *Earth to Reverse such Sentences.*” This, *my Lords*, is
 the sum of this part of the *Commons Charge against Dr. S.*
 and I think the *Managers* have fully made it out; not
 by *bare Intendments*, by *unnecessary Implications*, and *for-*
ced Constructions; not by *piecing together broken Sentences*,
 and *Conjoining of distant, and independent Passages* (as he
 has unjustly *Complain’d*;) but by the plain words, and
 necessary meaning, of a very great Part of his *Dis-*
course.

But before I trouble your *Lordships* with the *Proof*
 of this, give me leave, upon this *Occasion*, (tho’ it be
 no part of the *Impeachment* laid against the *Preacher*) to
 observe to your *Lordships* what a strange *Account* he has
 thought fit to publish of that other *popular Engine*, which,
 he says, has been made use of * to *pull down the Church*,
 and which he calls by the Name of *Comprehension*.

The *Person* who first concerted this supposed *Design*
 against our *Church*, was the late most Reverend *Dr. Sancroft*,
 then *Archbishop of Canterbury*. The *time*, was to-
 wards the End of that unhappy *Reign*, of which so much
 was said upon the *Occasion* of the foregoing *Article*.
 Then, when we were in the height of our *Labours*,
 defending the *Church of England* against the *Affaults* of
Popery, and thought of nothing else; that *Wise Prelate*
 foreseeing some such *Revolution* as soon after was happi-
 ly brought about; began to consider how utterly un-
 prepared they had been at the *Restoration* of *King Charles*
 the *II*d to settle many things to the Advantage of the
Church; and what a happy *Opportunity* had been lost
 for want of such a previous *Care*, as he was therefore
 desirous should now be taken, for the better and more
 perfect *Establishment* of it. It was visible to all the
Nation, that the more *moderate Dissenters* were general-
 ly so well satisfied with that *Stand* which our *Divines*
 had made against *Popery*, and the many *Unanswerable*
Treatises they had publish’d in *Confutation* of it, as to
 express an unusual *Readiness* to come in to us. And
 it was therefore thought worth the while, when they
 were deliberating about those other *Matters*, to consider

at the same time what might be done to *Gain Them;* without doing any *Prejudice* to *Our selves.*

The *Scheme* was laid out, and the several Parts of it were committed, not only with the *Approbation*, but by the *Direction* of that *Great Prelate*, to such of our *Divines* as were thought the most proper to be intrusted with it. His *Grace* took one *Part* to *Himself*: Another was committed to a then Pious and Reverend * *Dean*, afterwards a *Bishop*, of our Church. The reviewing of the *Daily Service* of our *Liturgy*, and the *Communion book*, was refer'd to a Select Number of excellent Persons. † two of which are at this time upon our Bench; and I am sure will bear Witness to the truth of my Relation. The Design was, in short, this: To *improve*, and, if possible, to *inforce* our *Discipline*; to *Review*, and *Enlarge* our *Liturgie*; by *Correcting* of *some things*, by *Adding* of *others*; and, if it should be thought advisable by Authority, when this matter should come to be legally consider'd, first in *Convocation*, then in *Parliament*; by leaving some few *Ceremonies*, confess'd to be *Indifferent* in their *Natures*, as *Indifferent* in their *Usage*, so as not to be necessarily Observed by Those who made a *Scruple* of them; 'till they should be able to Overcome either their Weaknesses, or Prejudices, and be willing to comply with Them.

How far this good *Design* was not only known to, but approved of by, the *Other Fathers* of our *Church*; that famous *Petition* for which Seven of them were sent to the *Tower*, and which contributed so much to our *Deliverance*, may suffice to shew. The "*Willingness* they there declared of *coming* to *such a Temper* as should be thought fit with the *Dissenters*, when that Matter should be *Consider'd*, and *Settled*, in *Parliament* and *Convocation*;" manifestly refer'd to what was then known to *Several*, if not *All* of the *Subscribers*, to have been at that very time under *Deliberation*. And that nothing more was intended than I have before said, is as evident from what was publickly declared in a *Treatise* purposely written to recommend the *Design* when it was brought before the two *Houses* of *Parliament*, in

* Dr. Patrick Bishop of Ely.

† The Archbishop of York and Bishop of Ely.

the beginning of the late *Reign*; and *Licensed* by the *Authority* of a *Noble Peer*, now present, who was at that time *Secretary of State*: In the very beginning of which there is this remarkable *Passage*, which I shall beg Leave to read to your *Lordships*: * “ *No Alteration, that I know of, is intended but in things declared to be Alterable by the Church its self. And if things Alterable be Altered upon the Grounds of Prudence and Charity; and Things defective be supplied; and Things Abused be Restored to their proper Use; and Things of a more Ordinary Composition. Rev sed and Improved; whilst the DOCTRINE, GOVERNMENT, and WORSHIP of the Church remain Intire, in ALL the Substantial Parts of Them; We have all reason to believe that this will be so far from Injuring the Church, that, on the contrary, it shall receive a very great Benefit by it.*”

And now, *my Lords*, let any impartial Person Consider, what was there in such a *Design* that could be justly esteem'd prejudicial to the *Constitution of our Church*? Wherein would our *Canons* have suffer'd, if Those already made, had been more *strongly Enforced*; and some *New Ones* had been *Added*, for the *Reformation of Manners*; for the better *punishing of Notorious Offenders*; and to render our *Publick Discipline* more strict, and severe? This we have been *Wishing for*, ever since the *Reformation*: What Harm would it have done our *Church* had it now been *Effectuated*? Or how would our excellent *Liturgy* have been the worse, if a few more *doubtful Expressions* had been *Changed for plainer, and clearer*; and a *passage, or two*, which however capable of a *just Defence*, yet in many Cases seem *harsh to some* even of our *Own Communion*, had either been wholly *left at liberty*, in such Cases, to be *Omitted altogether*; Or been so qualified as to remove all *Exception against Them in Any Case*. If such *Collects*, as are not yet adapted to the *Festivals*, or *Gospels*, to which they belong; had been made more full, and apposite to Both: If some of the *Occasional Offices* had been *Enlarged*; and *New Ones Added*: If, for Example, there had been a greater Variety of *Prayers, Psalms, and Lessons* appointed

* A Letter to a Member of Parliament in favour of the Bill for *Uniting Protestants*: *Licensed* by the Command of the Earl of *Shrewsbury*: April 1. 1689. *Ja. Vernon*. Pag. 2. by

by *Authority*, instead of the *Compositions* of *private Persons*; now necessarily to be used, for the *Visitation* of the *Sick*; and *New Forms* composed for the Use of *Prisoners* for *Debt* or *Crimes*: For the greater Solemnity of *Receiving Profelytes* into our *Church*; Of *Reconciling Penitents* to it; and of *Casting Notorious Offenders* out of it. These were some of the main things that were then design'd: As for any *favour* to the *Dissenters*, None, that I know of, was intended, but what should have been intirely consistent with our *Own Constitution*: And I hope it will not be thought any *Crime* for the *Bishops*, and *Clergy* of our *Church*, to be willing to enlarge its *Communion*, by any *Methods* which may be likely to *Gain Others*, and yet not *injure* our *Own Establishment*.

But to satisfie your *Lordships* that nothing could have been designed to the *Detriment* of the *Church*; Be pleased farther to consider, how what was thus at first projected in private, by select *Persons*, and in a difficult time, when no countenance was to be expected from *Authority* to any such purpose; was afterwards, if ever, to have been brought to *Maturity*. And this being a matter of *Publick Notice*, the relation of it will admit of no *Exception*.

No sooner were their late *Majesties*, of *Glorious Memory*, seated in their *Thrones*, but this *Design* was openly *Espos'd* by them. A *Commission* was issued out, under the *Great Seal* of *England*, to a large number of *Bishops*, and other *Eminent Divines*, to meet together, and to consider of these *Matters*. What they did, having not had the *Honour* to be one of them, I shall not presume to say. This we know, that whatever they did, it was to have been carried on from *Them* to the *two Convocations* of *Canterbury* and *York*: And after it should have pass'd their *Approbations*, it was finally to have been laid before the *two Houses* of *Parliament*, and so to have gone on to the *Royal Assent*. This, my *Lords*, was the *Course* thro' which all that was designed, or should have been done in this matter, must have pass'd; and I am perswaded nothing very injurious to our *Churches Welfare*, will ever be able to pass thro' all these.

Having thus given your *Lordships* a true account, of that *Design* which *Dr. S.* mentions under the name of *Comprehension*; I doubt not but that your *Lordships* will now be amazed to hear, what a false and scandalous Report

he has made of it. In the 16th Page of his *Sermon*, he thus speaks of it: “ *The worst Adversaries of our Church,*” says he, were to be let into her Bowels under the Holy Umbrage of *Sons*; who neither BELIEVED her FAITH; OWN'D her MISSION; SUBMITTED to her DISCIPLINE; or COMPLIED with her LI-TURGY. For the admitting of this *Trojan Horse*, big with *Arms and Ruin*, into our *Holy City*, the *Straight Gate* was to be laid quite open; Her *Walls* and *Enclosures* to be pull'd down; and a *High-road* made in upon Her *Communion*. Her *Articles* to be taught the *Confusion* of all *Senses, Nations, and Languages*.

This, my *Lords*, is a very strange Representation of so Good a *Design*, as that I before recounted to your *Lordships*. Yet this Representation did this bold Man, as confidently, as falsely, make of it in the *House of God*; and publish to the View of the whole *Nation*. For thus he goes on: “ This pious design of making our *House of Prayer* a *Den of Thieves*, of *Reforming* our *Church* into a *Chaos*; is well known to have been attempted several times in this *Kingdom*, and LATELY WITHIN OUR MEMORY; when All things seem'd to favour it but that *Good Providence* which so happily interposed against the *Ruin of our Church*, and blasted the long projected Scheme of THESE ECCLESIASTICAL *ACHITOPHELs*.” To say nothing more of the *Design* it self, of which I have given an Account before. Pray, my *Lords*, who were the *ACHITOPHELs* that projected it; and must have concurr'd to the Execution of it? I have already named the First, and Chiefest of them, the late *Archbishop SANCROFT*. The next who openly approved of it, were the *Commissioners* who met upon it in the *Jerusalem Chamber*: A Set of Men, than which this *Church* was never, at any one time, bless'd with either wiser, or better, since it was a *Church*: * Who it was that *Presided* in the *Convocation* of this *Province*, to which this *Project* was next to be referr'd; and who, had it gone on, must have had a chief hand in the Menagement of it, I need not say. Every One who knows any thing at all of his *Character*;

* The Lord Bishop of *London*.

(and I am sure your *Lordships* are none of you Strangers to it) knows him to be too good a Friend to the *Establishment* of our *Church*, to have been capable of being engaged in such a *Villainous Design*, as Dr. S. pretends, for the Subversion of it. Or had He been otherwise, yet still the Major part of that Venerable Body must have been as great *Achitophels* as himself, or no Harm could have been done by Him. Pardon me, my *Lords*, if the Courte of my Argument obliges me to rise yet one Degree higher, and to say that the like *Majority* of your *Lordships*, and of the *House of Commons*, together with his late *Majesty*, must All have come into the *Plot* against the *Church*; or all the Skill, and Malice, of the *Inferior Achitophels*, would have signified nothing. And what Censure that Man deserves who has the Confidence to insinuate to the World, that the *Bishops*, the other *Clergy*, the *Convocations*; the *Parliament*, nay, and the late *King* himself, our Glorious Deliverer; Or at least the greater part of all these, were engaged in a Project "so *Monstrous, so Romantic, and Absurd*, (for here I am content to use his own Expressions) "that it is hard to say whether "it had more of *Villany, or Folly, in it*," I shall submit it to your *Lordships* to consider. All I design in taking notice of this part of his *Sermon*, is only to clear the Memory of many excellent *Persons who are dead*; and to vindicate the Reputation of some still living, and in the *highest Stations* of the *Church*; from that Load of *Infamy* which this Rash Man has with so much Virulence of Speech cast upon them: And to let your *Lordships* see that nothing was intended in all that *Affair* but what was both Honourable to those who engaged in it; and I am perswaded would have been for the Interest and Peace of our *Church* and *State*, had it been accomplish'd.

I come now to that which is the proper Subject of the present Debate; namely to offer such Passages to your *Lordships*, as I humbly conceive do plainly and fully, make out the *Second Article* of the *Commons Impeachment* against the *Preacher*; and prove him to have spoken with more freedom than he ought, not only of the *Dissenters themselves*, but of the *Toleracion*, or (as he had rather we should call it) the *Indulgence* granted by *Law* to them.

And here, as I remember, it was not deny'd either by His *Council*, or *Himself*, but that he had spoken, and spoken with warmth too, against *Toleration*. The only Question is, What the *Toleration* is against which he spake? Whether it was that which has been granted, by *Law* to the *Dissenters*? Or whether it was only against a *General Toleration* of *Atheists*, *Deists*, *Socinians*; Men of no *Principles*, perhaps of no *Religion*? Or at most against such of the *Dissenters* as *Abused* the *Indulgence* granted them by *Law*; and made use of it to Purposes not at all warranted by it? The former of these the *Commons* charge upon him: The latter He pretends; the better to clear himself of their Charge.

To determine this Point, I must in the first place beg leave to observe, that among the several sorts of *False-Brethren*, enumerated by the *Preacher* with relation to *God*, *Religion*, or the *Church*; the *Second kind* is of those, who give up any Point of the *Churches* Discipline, and *Worship*. Page 8. To this he adds, that *those are* False-Brethren who defend *Toleration*, and *Liberty of Conscience*. And that we may the better know what *Toleration*, and *Liberty of Conscience*, He means; He specifies the very *Persons* to whom He refers, and of whom He speaks; the *DISSENTERS*: “ If, says he, to comply
“ with the *DISSENTERS* both in publick and private Affairs, as *Persons of tender Conscience and Piety*, to promote
“ *THEIR* Interests in *Elections*; to sneak to *THEM*
“ for places and preferment, to defend *Toleration* and *Liberty of Conscience*, and under the pretence of *Moderation*, excuse *THEIR SEPARATION*, are the *Criteria*
“ ons of a *True Church Man*; *God deliver Us All from*
“ such *False-Brethren*. The *Toleration* therefore, and *Liberty of Conscience*, against which he speaks, must necessarily be that of the *DISSENTERS*; those who *SEPARATE* from our *Church*: He names no others; but carries the same *Persons* thro’ his whole Sentence, both before and after those Expressions. Either therefore it is no Reflection upon the *Act of Indulgence* to say that all those who defend the *Toleration* of the *DISSENTERS*, and are for allowing *Liberty of Conscience* to *THEM*, are *false-Brethren* with relation to *God*, *Religion*, or the *Church*, Page 6, 7, and such against whom we ought to pray to *God* to deliver *Us All*, Page 8: Or if this cannot with any reason be either said, or supposed,

then it must remain, that Dr. S. has here said what the Commons charge him withal; and that in express terms, viz. That He is a false Brother who defends the Toleration, not of Deists, Socinians, and I know not what Monsters of Irreligion, but of the *DISSENTERS*; Those same Dissenters who by the *Act of Indulgence* have a right to that *Liberty of Conscience* of which this Gent. speaks so very hardly; and prays God to *Defend Us from all such False-Brethren as shall presume to excuse it.*

But not to insist upon a single Passage which may be supposed to have dropt unwarily from him. In the *Second Part* of his Sermon, He proceeds to shew the great Perils and Mischiefs of those False-Brethren, against whom He was before speaking, both to the Church and State: pag. 15. And that These again are the same Persons who have a right to the *Legal Indulgence* is so very clear, that I do not see how it is possible for any one to make the least doubt of it. Pag. 18. He describes them as *Occasional Conformists to the Church.* Pag. 19. As those who had the *Old Leaven of their Fore-fathers still working in them:* And, in the next Sentence, He expressly takes notice of the *Religious Liberty which our Gracious Sovereign has INDULGED them.* This in the very same Sentence He calls **THEIR TOLERATION**; (for the Doctor himself is not tied up to any Niceties of Expression; He may call it so, tho' Others may not :) These are the Persons, and the only Persons, of whom he speaks in all that part of his Discourse; let us see what he says of the *Indulgence* granted by Law to them.

And first, he tells us, Page 18. " That it cannot be deny'd, but that tho' they do submit to the Government, their Obedience is forced, and constrain'd; and so treacherous, and uncertain, as never to be trusted. That they are as much Occasional Loyalists to the State, as they are Occasional Conformists to the Church; and will betray either whenever it is in their Power, and they think it for their Advantage. That nothing but a Sottish Infatuation can so far blind our Eyes and our Judgments, as to make Us believe that the same Causes should not produce the same Effects; that the same Latitudinarian and Republican Notions, should not bring forth the same Rebellious and Pernicious Consequences. That we shall be convinc'd to our Sorrow, if we don't apprehend

" bend

“ bend that the * Old Leaven of their Fore-fathers is still
 “ working in the present Generation ; and that this Tra-
 “ ditional Poyson still remains in this brood of Vipers
 “ to sting us to Death. That they have advanced themselves
 “ from the RELIGIOUS LIBERTY which our Gracious
 “ Sovereign has INDULGED them, to claim a Civil
 “ Right ; and to juttle the Church out of Her Estab-
 “ lishment, by hoisting THEIR TOLERATION
 “ into its Place. That to convince us what alone will satisfie
 “ them, they insolently demand the Repeal of the Corpo-
 “ ration and Test Acts, which under Her Majesty, is the
 “ only Security the Church has to depend upon: And
 “ which (if we may believe Him,) They have so far elu-
 “ ded by their abominable Hypocrisie, as to have undermin’d
 “ her Foundations, and indanger the Government, by
 “ filling it with its professed Enemies. His meaning is
 plainly this ; that the Dissenters, whom we are so foolish
 as to Indulge, a parcel of False and Treacherous Per-
 sons ; Enemies both to our Church and State ; and
 such as if not timely suppress’d, will convince us to our
 Sorrow of the weakness and folly, of taking such Vipers
 into our Bosom, as watch only for a fair Opportunity
 to sting us to Death.

But what then must we do to secure our selves against
 these dangerous Enemies ? Why first, the Doctor as-
 sures us, that they are never to be gain’d by any fa-
 vour that can be shew’d to them. * “ That He must be
 “ very Weak, or something worse, that thinks, or pre-
 “ tends, that the DISSENTERS (for of These he still
 speaks) “ are to be won over by any other GRANTS and
 “ INDULGENCES than giving up our WHOLE CON-
 “ STITUTION. This shews the folly of trying
 the soft way of Indulgence with them: And therefore
 he concludes ; That “ He who recedes the least tittle from
 “ it (our Constitution) to satisfie, or ingratiate with,
 “ these Clamorous, Insatiable, Church-devouring Malign-
 “ nants, knows not what Spirit they are of: or he ought
 “ to shew who is the true Member of our Church.

This I think comes fully up to what is objected a-
 gainst Him ; namely, that Doctor S. does in his Sermon
 suggest and maintain, “ that the Toleration granted by

Law is Unreasonable, and the Allowance of it Unwarrantable. For so it must needs be, if the *Dissenters* be such *Men* as he tells us they are; and will be satisfy'd with nothing less, than he assures us they will. And yet what next follows, is, if possible, still more express to the same purpose. It is objected against him by the *Commons*, that He had affirm'd in his *Sermon*, That "Queen Elizabeth was deluded by Arch-bishop Grindal. (whom he scurrilously calls a False-Son of the Church, and a perfidious Prelate;) to the Toleration of the Genevian Discipline. The *Fact* is not denied; but the Expressions are excus'd; and the *Truth* of the *Allegation* is endeavoured to be made out by *Historical Memoirs*: And it is hoped that your *Lordships* will not account it a *High Crime* and *Misdemeanour*, to have spoken too hardly of a *Prelate* who has been so many Years in his Grave.

I am, my *Lords*, very far from thinking, that the *Commons* ever intended to charge Dr. S. as guilty of *High Crimes* and *Misdemeanours*, for speaking scandalously of that Good *Archbishop*. Their Concern was not for *His Person*, what respect soever they may have had (as all true Friends of the *Reformation* must needs have a very great One) for his Memory. But the Truth of the Matter is this. The *Preacher* complains Page 19. of his *Sermon*; that *Queen Elizabeth* was deluded by *Archbishop Grindal*, to the Toleration of the Genevian Discipline. "He adds, that the *Arch-bishop* was a perfidious Prelate, for deluding her to Tolerate that Discipline. That she found it such a *Headstrong* and *Encroaching* Monster, that in Eight Years she saw it would endanger the *Monarchy* as well as the *Hierarchy*: And like a *Queen* of true Resolution, and pious Zeal for Both, she pronounced that such were the restless *Spirits* of that factious People*, that no quiet was to be expected from them, till they were **UTTERLY SUPPRESS'D**. That this therefore like a prudent Princess, she did by wholesome Severities; and the Effect was, that by this means the *Crown* for many Years sat easie and flourishing on her Head. But that her Successor, *King James*, did not follow her Wise Politicks:

And the Result was as Deplorable on his Side, as it had been Glorious on Hers. For by this means, " His Son
 " fell a Martyr to their Fury: His unhappy Offspring,
 " suffer'd such disastrous Calamities, as made the Royal
 " Family One continued Sacrifice to their Malice". And all this for want of those wholesome Severities which the wise Queen his Predecessor, had Used utterly to suppress that *Factions* People.

This, my Lords, is the Doctor's Narrative, and I have given it you in his own Words. The Application is plain, and home. The *Dissenters* are now again Tolerated, as they were heretofore under Q. Elizabeth. There is a *perfidious* Prelate (perhaps in his Opinion a great many) who, like Arch-bishop Grindal, help to delude another Queen, into the Toleratation of them. Thet. EIGHT YEARS past (for the very number of Years is remarkable) Her Majesty has born the *restless* Spirits of this *factious* People; and had no quiet from them. It is now high time for Her to alter Her Measures, as Queen Elizabeth wisely did. It is the only way to make the Crown sit *Easie*, and *Flourishing*, upon her Head. And if this be not plainly to speak out what he would have done with the *Act* of *Indulgence*, I must despair of ever being able to know any Man's meaning by his Expressions. Such *Examples* are not only the most likely to inforce, but the most proper, and lively Methods to convey a Man's Sense, even to the dullest Capacity; and make him clearly perceive if not what he ought, yet I am sure what the Preacher would have him to do.

The truth is, so plain was his meaning, that He Himself began to fear that he had gone a little too far in what he had said of this Matter. And, for that reason, He added that One, poor Sentence which immediately follows, and of which he has made such good Use since: " That He would not be Mis-understood as if He
 " intended to Cast the least Invidious Reflection upon
 " that Indulgence the Government had condescended to
 " give them, (the *Dissenters* :)" But what then did He intend by all this bitter Invective against them; and that very *injunctive* piece of *History* with which He concluded it? He " has told Us that the *Dissenters* are *False*
 " Brethren; *Destructive* both of our Civil and Ecclesi-
 " astical

“ *astical Rights. That they are Occasional Loyalists*
 “ *to the State, as well as Occasional Conformists to the*
 “ *Church ; and will betray both, whenever they have it*
 “ *in their Power, and it shall be their Interest, to do it.*
 “ *That it must be a Sottish Infatuation to believe that the*
 “ *same Latitudinarian, and Republican Notions, should*
 “ *not bring forth the same Rebellious, and Pernicious*
 “ *Consequences : That we shall be convinc'd to our Sor-*
 “ *row, if we do not apprehend that the Old Leaven of*
 “ *their Fore-fathers, is still working in the present Ge-*
 “ *neration : That they have already made dangerous En-*
 “ *croachments upon the Government ; and publish'd Trea-*
 “ *sonable Reflections upon Her Majesty : That they have*
 “ *advanc'd their Indulgence into a Civil Right, and*
 “ *justled the Church out of Her Establishment, by hois-*
 “ *ting their Toleration into its place : That They have by*
 “ *their abominable Hypocrisie undermined the Foundation*
 “ *of the Church, and endanger'd the Government, by filling*
 “ *it with its profess'd Enemies : That they are Clamo-*
 “ *rous, Insatiable, Church-Devouring Malignants ;*
 “ *Whom no other Grants, or Indulgencies can Win over*
 “ *but the giving up our whole Constitution : That ever*
 “ *since their first unhappy Plantation in this Kingdom, they*
 “ *have Improved, and Rose upon their Demands in the*
 “ *Permission of the Government : That Queen Elizabeth,*
 “ *who Tolerated them for eight Years together, was forc-*
 “ *ed at last to suppress Them by Whole some Severities :*
 “ *That this made her Crown sit Easie and Flourishing on*
 “ *her Head ; whereas King James the first by not pursu-*
 “ *ing the like Methods ruined the whole Royal Family :*
 “ *That nothing better could be expected from such Mis-*
 “ *creants, begot in Rebellion, B rn in Sedition and*
 “ *Nursed up in Faction :*” All this Dr. S. has said
 in these very plain, and emphatical Words. If He
 did not *intend* by all this to shew the *Necessity* of *Sup-*
pressing these *Factionous* People, these *Vipers*, who are *just*
ready to sting us all to death, I would be glad to know
 what it was that He *did Intend* by it? Could He say all
 this, and with such a singular strain of impetuous Elo-
 quence, and yet “ *not intend to cast so much as the*
 “ *least invidious Reflections upon that Indulgence*
 “ *which the Government has thought fit to give them?* I
 must freely own, my Lords I could never have ima-
 gined

gined this: Nay I must be excused if I add, That notwithstanding this poor Evasion, I cannot yet believe it. But the *Act of Indulgence* stood in his way: That *Act* the *Queen* had declared her *Resolution* to maintain: Your *Lordships* and the *Commons* had often shewn Your *Steddiness* to the same Effect. Even Those who press'd so violently against *Occasional Communion*, yet thought it necessary to say, in the very *Preamble* of that *Bill*, that the *Act of Indulgence* ought *inviolably to be Observed*: And therefore Dr. S. thought it needful to add somewhat that He knew would not take off any thing from the force of his *Invective*; yet might serve to excuse the Severity of it; and be made use of to the purpose it now is, if He should chance to be call'd to Account for it. This, my *Lords*, I conceive to be the true meaning of that *one single Passage*, so utterly *repugnant* to all the rest of his *Discourse*: Nor can I put any other Interpretation upon it. For had I the same Opinion of these *Men*, their *Principles*, and their *Designs*, that Dr. S. has; I should be so far from thinking them fit to be *Indulged*, that I should account it my *Duty*, and the *Duty* of every true Friend to our *Church* and *Government*; to take the same *Methods of Wholesome Severities* with them that *Queen Elizabeth* did: And I hope by God's Grace that should I be questioned for it, I should not dissemble my Opinion; but should have the Courage honestly to own it, whatever I might chance to suffer for it.

I have, my *Lords*, insisted the longer upon this part of the *Doctor's Sermon*, because I would not willingly fall under the Censure of picking out *dis-jointed Sentences*, and putting them together from *distant Places*, that I might the better draw a *Sense* out of them, contrary to *his meaning*. I shall trouble your *Lordships* but with one part more of it, to the same Effect; *Pag. 24, 25*. Where he comes to consider, *What should be the Result of his long Discourse?* I shall read it to your *Lordships* in his *own Words*, *Pag 25*. " Let us therefore (says he)
 " as we are unhappy Sharers of *St. Paul's Misfortune*, to
 " have our Church in *Perils amongst False-Brethren*, fol-
 " low his Example, and Conduct in a Parallel Case.
 " He tells us in his *Epistle to the Galatians*, c. 2. That
 " he was obstructed, and pester'd in preaching the Go-
 " spel, by *False-Brethren unawares brought in, who came*
 " *privily*

“ *privily to spy out his Liberty which he had in Christ Je-*
 “ *sus, that they might bring him into Bondage. To whom*
 “ *he gave place by Subjection, no not for an Hour, that the*
 “ *truth of the Gospel might continue with the Church.*
 “ Doubtless this brave and bold Resolution, did the Ap-
 “ postle take by the peculiar Command, and Inspira-
 “ tion, of the *Holy Ghost*: And yet if OUR DISSEN-
 “ TERS had lived in those times, they would have
 “ branded him as an *Intemperate, Hot, Furious Zealot*;
 “ that wanted to be sweetned by the gentle Spirit of *Cha-*
 “ *rity, and Moderation* forsooth.

Here we have again the *Persons* of whom the Prea-
 cher speaks: They are OUR DISSENTERS; not
 the *Deists, Atheists, Socinians, Hypocrites*, of our times.
 And accordingly, what follows, plainly refers to
 them: For thus he goes on, “ *Schism and Faction*
 “ *are Things of Impudent and Incroaching Natures:*
 “ *Take Permissions for Power; and advance a TOLERA-*
 “ *TION, (for so the Doctor is still at Liberty to call,*
 “ *what we must stile INDULGENCE) immediately*
 “ *into an Establishment.”* Your *Lordships* will please to
 observe, by the way, that this was the very thing
 he had before said of these same Persons, *Pag. 19*; and
 thereby plainly shews, that he speaks in both Places of
 those DISSENTERS who have a right to the TOLE-
 RATION, or INDULGENCE, granted by *Law* to *Pro-*
testant Dissenters. Let us now hear what he would have
 done with *them*. Why he would have them “ *treated*
 “ *like Growing Mischiefs; or Infectious Plagues; kept*
 “ *at a distance, least their deadly Contagion spread.”*
 And the Method he proposes in order thereunto, is this,
 “ *Let us therefore, says he, have no Fellowship with*
 “ *THESE WORKS of Darknes; but rather reprove them.”*
 THESE WORKS, *Schism and Faction*; For of *these*, and
These only, He here speaks. This is the *Peoples* part;
 and the *Inferiour Pastors*: “ *As for the Superior Pastors,*
 “ *let them do their Duty, in thundering out their Ecclesiastical*
 “ *Anathemas against THEM. Against Whom, my*
 “ *Lords? What Works of Darknes? Still the same he before*
 “ *mention'd: OUR DISSENTERS, Those are the Per-*
 “ *sons: Their Schism and Faction; Those are the Works of*
 “ *Darknes to which he refers. “ And let any Power on*
 “ *Earth*

“ *Earth dare reverse a Sentence ratify'd in Heaven.*”

This, my *Lords*, was the last part of the *Commons Impeachment* upon this *Second Article*: And 'tis so plainly expressed by the *Preacher* in this Passage, that I confess it amazes me to consider with what Positiveness He has thought fit to deny that any such thing was meant by Him. The Persons whom the *Superiour Pastors* are summon'd to *Anathematize*, are the same with those, whom the *Other Pastors* and *People*, are to have *no Fellowship* withal, but to *Reprove*. These, by the necessary connexion of his Discourse, are **OUR DISSENTERS**; whose *Works of Darknes*, He states to be *Schism*, and *Faction*: Those *Dissenters* to whom the *Government* hath granted a **TOLERATION**; as himself, in the same Passage takes notice. Which being so; I shall leave the Doctor to *Deny*, and *Protest*, as He pleases; but when all is done, His *Own Words* will rise up against Him, and appear to every impartial Person so plain, and positive, as to put it beyond the Power of any artificial Interpretation to perplex the meaning of them.

And this lets us into the true Application of those Passages of *Scripture*, with which He concludes his whole Discourse. In which, having shewn the Danger of our *Church* from these *False-Brethren*, and exhorted his Auditory to a steady Courage and Resolution in the Defence of it; He thus at once both inforces his Doctrine, and abuses his Adversaries. That *tho' the Church* (for to That He applies, what † *Zechariah* spake of the *False-Prophets* that seduced the People) *lies bleeding of the Wounds which she has received in the House of her Friends*: A Passage first thrown at my * self, for Defending the *Princes Authority*, when some of These very Men engaged as vehemently on the side of *Liberty*, against the *Rights of the Crown*, as they now pretend to stand up vigorously for it; † *Tho' the Ways of Zion may mourn FOR A TIME* (so the Doctor Glosses upon the *Text*) *and Her Gates be desolate; Her Priests sigh*; and she in bit-

† *Zech. xiii. 6.*

* See Dr. A's Rights of an English Convocation; Title Page.

‡ *Lament. i. 4, 5.*

ternels, BECAUSE (it is the *Preacher's* Reason, the *Text* has no such Word) *Her Adversaries* are Chief; He means, in the *Administration* under her Majesty; and *Her Enemies* AT PRESENT prosper; (so he again improves the *Text*; in hopes, I suppose, that it will not be long before He shall have Preach'd them out of their Places:*) *Tho' among all her Lovers she has FEW*, (the *Prophet* complained that *Jerusalem* had NONE) to Comfort Her; and MANY (*Jeremiah* said ALL) have dealt treacherously with her, and are become her Enemies; (He refers to Those of whom he had before spoken *Pag. 22.*) || *Tho' there are FEW to guide Her among all the Sons which she hath brought forth; neither are there MANY to take her by the Hand of all the Sons that she hath brought up; (Isaiah in both places, says NONE:)* *Tho' her Enemies cry down with Her, down with Her, even to the Ground:* That is, in other Words, tho' (the *Preacher*, and a few of his *Friends*, excepted) both the *Fathers* and *Pastors* of the *Church*; and the *Men* who are AT PRESENT in *Power*, and *Authority*, in the *State*, are become *False-Brethren*, and run in with those *Enemies* of the *Church*, OUR DISSENTERS, against it; "Yet there is a God that can, and will raise Her up, if We forsake Her not."

It were an easie matter to make many proper Remarks upon these *Passages of Scripture*, thus applied, or rather abused, by the *Preacher*: But that would be besides my present Business; and will fall in more properly under the last *Article of this Impeachment*. It is enough that I have, I hope, fully shewn your *Lordships* how Dr. S. has treated if not the *Indulgence* it self, yet I am sure, *Those who are entitled to the Benefit of it*: And who if they shall have the Misfortune, by this kind of *Preaching*, to be once generally thought such wicked, false, and Dangerous Enemies to our *Church* and *State* as they are here represented, I cannot think that their *Indulgence* will hold long. If they have Numbers to secure them, it is well for them: But otherwise I am

* *Lament. i. 2.*† *Isaiah li. 18.*

sure as the Case is here stated, it must be our *Wisdom*, as well as *Duty*, to suppress them.

How Criminal such an *Invective* as this will be accounted in the Eye of the Law, I dare not presume to suggest: Much less shall I pretend to intimate what Censure it may deserve. Somewhat I think should be done to put a stop to such Preaching, as if not timely corrected may kindle such *Heats* and *Animosities* among us, as may truly endanger both our *Church* and *State*. As for the *Preacher* Himself; I am very willing to come into any Measures of Favour to Him, that are Consistent with your *Lordships* Honour and Justice; and will answer the *Ends* of the *Impeachment* that has been brought before Us against Him.

THE
Bishop of *Norwich's*
SPEECH
IN THE
HOUSE of LORDS,

AT THE
Opening of the *Second Article*
of the Impeachment against
Dr. Sacheverell.

L O N D O N :

Printed for *John Morphew*, near
Stationers-Hall, 1710.

*The Bishop of Norwich's
Speech in the House of
Lords, &c.*

MY LORDS,

I Am very sensible under what Disadvantage in the Opinion of many, a Bishop must speak against a Clergyman that stands accused of Crimes committed by him in the seeming Execution of his Office; especially after having been so publicly required to be an Advocate as well as a Judge. And I am the more sensible of this prejudice lying against me, for having been so lately called into that Order, and for being so unworthy of it.

But I think my self obliged notwithstanding, under all these Disadvantages to deliver not only my Judgment, but also the Reasons that determine me to it: which I shall do as plainly as I can; with that deference to your Lordships, which I am sure it must upon all Occasions particularly become me to pay; and at the same time with that Freedom which I think the Importance of this cause do's at this time require.

Dr. *Sacheverell* stands impeached by the Commons of *Great-Britain*, of High Crimes and Misdemeanours expressed in the several Articles of the Charge exhibited against him: And Your Lordships have heard what they have said in support of that Charge, as well as what has been offer'd in the Doctor's Defence.

Your Lordships have also debated among your selves the Merits of the Cause as to the first of these Articles; and have come to a Resolution, that the Commons have made good that part of their Charge: In which Resolution as I did heartily concur; so I was ready to have humbly represented to your Lordships my

Reasons for so doing, had there been either room or occasion for it.

Your Lordships are now upon the *Second Article*; wherein the Doctor is charged for *suggesting and maintaining that the Toleration granted by Law, is unreasonable, and the Allowance of it unwarrantable*; with other particulars that have immediate relation to this general Charge, and which are indeed so many proofs of it.

In this view therefore, my Lords, I beg leave to consider them; And the *First* of these Instances, in Support of this Charge, is, that he asserts that *He is a False Brother with relation to God, Religion, or the Church, who defends Toleration and Liberty of Conscience*; and this, my Lords, the Doctor do's assert in so many words. It is *one* of the *many* Marks he gives whereby we may discern who is a false Brother in those respects; not a *small part* of *one general Mark*, as was alledged very inconclusively, I think, in his Defence. For if it was to be granted, (tho' it cannot be fairly pretended) that the Doctor makes the defending of Toleration and Liberty of Conscience, one Branch only of the Character of a false Brother; I do not see how it could make even a part of that Character, if there was no false Brotherhood in it. And I shall not trouble my self or your Lordships with going about to settle the degrees of false Brotherhood that are in this part of the Character, because I think every degree of it is unreasonable and not to be warranted.

And therefore the Doctor cannot make it so much as a part of the Character of a false Brother to defend Toleration and Liberty of Conscience, as it is confess'd that he do's, but he must at the same time *suggest and maintain that the Toleration is unreasonable, and the Allowance of it unwarrantable*. For it can never be Any degree of false Brotherhood, to defend what is reasonable and warrantable: Nor wou'd even the Doctor, as inconsistent a Man as several of the Noble Lords that have spoken for him represent him to be, ever have made it one; if he had not himself condemn'd that which he blames others for defending.

The *Second Instance* alledg'd is, that he calls *Archbishop Grindal a False Son of the Church, and a perfidious Prelate,*

Prelate, for deluding *Queen Elizabeth into the Toleration of the Genevian Discipline*. I shall not, my Lords, go about to add any thing to the full and just Vindication you have heard of that Excellent Prelate. But can any of your Lordships believe, that a Presbyter of the *Church of England*, professing more than ordinary Zeal for Episcopacy and the Constitution of this Church; shou'd bestow such Language on one who was the first Bishop and the Ornament of it so long; only for disposing that Glorious Queen to a mild Treatment of the Puritans of that time, which is the utmost that is pretended to be laid to his Charge, if he had thought Toleration a reasonable thing, or what was fit to be established by Law?

This, my Lords, I confess can never enter into my thoughts, as ready as I am to enlarge them for the admitting of any favourable Construction that will not shut out common Sense.

The *Third Instance* is his making it the Duty of the Superior Pastors to thunder out their Ecclesiastical Anathema's against Persons entitl'd to the Benefits of the Toleration. And to shew that he has done this, I need only refer your Lordships to that part of his Sermon where the Superior Pastors are call'd upon to do so; (*viz.*) the Fourth and last General Head, where he draws the Consequence of all that he had spoken before, in the following words.
 * " Now what should be the Result of this long Discourse, but that if we bear any true Concern for the Interest, Honour, and Safety of our Church and Government, we ought stedfastly to adhere to those Fundamental Principles, upon which Both are Founded, and upon which their Security under God alone depends: and consequently that it highly behoves us, cautiously to Watch against, to Mark, and Avoid All those that thus Treacherously desert them. And indeed it wou'd be both for our Advantage, as well as their Credit, if such Men wou'd throw off the Mask, entirely quit our Church of which they are no True Members, and not fraudulently eat her Bread, and lay wait for her Ruin, purloin her Reve-

* *Vide* Serm. p. 22. l. 4.

nues, and ungratefully lift up their Heels against Her.
 For then we should be one Fold under one Shepherd;
 all those Invidious Distinctions, that now Distract
 and Confound us, lost; and we shou'd be terrible
 like an Army of Banners to our Enemies; who cou'd
 never break in upon such an Uniform and Well
 compacted Body. This indeed wou'd be a True
 Peace, and Solid Union, when we shou'd all with
 one Mind and one Mouth glorifie God, and not
 with a confus'd diversity of Contradictious Opinions,
 and inconsistent Jargon of Worship, which the God
 of Peace, Purity, and Order cannot but abhor. As it
 is a Maxim in Politicks, that all Governments are
 best supported by the same Methods and Councils
 upon which they are founded; so it will appear un-
 deniably True in its Application to our Constitu-
 tion, which can be Maintain'd by no other Princi-
 ples, but those on which it is built, and like their Ba-
 sis, the Gospel, if there's any Violation, or Breach
 made in any Branch of it, it shakes and endangers
 the whole Frame and Body. These things however
 little they may be represented by our Adversaries,
 will be found of the most considerable Consequence.
 Let us therefore, as we are unhappy Sharers of
 St. Paul's Misfortune, to have our Church in Perils
 among False Brethren, follow his Example and
 Conduct in a parallel Case. He tells us in his Epi-
 stle to the *Galatians*, c. 2. That he was obstructed
 and pester'd in his preaching the Gospel, by FALSE
 BRETHREN unawares brought in, who came pri-
 vily to spy out his Liberty, which he had in Christ
 Jesus, that they might bring him into Bondage: To
 whom he gave place by Subjection, no not for an
 Hour, that the Truth of the Gospel might continue
 with the Church. Doubtless this brave and bold
 Resolution did the Apostle take by the peculiar Com-
 mand, and Inspiration of the Holy Ghost; and yet
 if our *Dissenters* had liv'd in those Times, they wou'd
 have branded Him, as an Intemperate, Hot, Furious
 Zealot, that wanted to be sweeten'd by the gentle
 Spirit of Charity and Moderation forsooth. Schism
 and Faction, are things of impudent and incroach-
 ing Natures, they thrive upon Concessions, take
 " Permission

“ Permission for Power, and advance a *Toleration* im-
 “ mediately into an *Establishment*. And are therefore
 “ to be treated like growing Mischiefs, or infectious
 “ Plagues, kept at a distance, lest their deadly Conta-
 “ gion spreads. Let us therefore have no Fellowship with
 “ those Works of Darknes, but rather reprove them.
 “ Let our Superior Pastors do their Duty in thundring
 “ out their Ecclesiastical Anathema's, and let any
 “ Power on Earth dare reverse a Sentence ratify'd in
 “ Heaven.

Can any thing, my Lords, be plainer than that
 the Dissenters, and they only, are here spoken of;
 And what does the Doctor say in his own defence,
 to avoid it? His Words in his printed Speech are
 these:

“ Schismaticks, my Lords, are not the only Persons
 “ against whom Ecclesiastical Censures may be de-
 “ nounced: The Works of Darknes which I referr'd to
 “ as fit to be reprov'd, in that part of my Sermon
 “ where I speak of these Censures, are of the same
 “ kind with those mentioned by the Apostle, whose
 “ Words I produc'd; All Lewd and Immoral Pra-
 “ ctices, &c.

It is very true, my Lords, Schismaticks are not the
 only Persons against whom Ecclesiastical Censures
 may be denounced, but I must still say they are
 the only Persons referr'd to, in the Paragraph I have
 read to your Lordships; and therefore I own I am a
 good deal concern'd, to find the Doctor making so vain
 and so unsincere a Defence. For it is not Works of Dark-
 nes in general he is cautioning against, but expressly, by
 a Word of his own inserting, not the Apostle's, *those*
 Works of Darknes mentioned immediately before;
Schism and *Faction*, which with him go always to-
 gether.

These are the Sins against which he calls upon his
 Superiour Pastors to thunder out their Ecclesiastical *A-*
nathema's; nor can the Charge be avoided by that Di-
 stinction which was offer'd in his behalf, between a
 Censure purely Spiritual, and an Ecclesiastical Cen-
 sure. For admitting there is ground for that Distinction
 in a Scholastical Consideration of the general Question
 of Christian Censures; yet there is no room to make

use of it in this case, because he calls expressly for *Ecclesiastical Anathemas*, which can be apply'd to none but such as are part of the Order and Discipline of this Church.

And it is certain my Lords that these Censures cannot, since the Act of Toleration, be inflicted upon Dissenters, how much so ever their Schism remains; because it is expressly provided by an Act of Parliament, (an Act, my Lords, of the whole Christian Society, to which the Superior Pastors were personally concurring,) that they shall not be treated as Schismatics in the way of those Ecclesiastical Censures, to which their Separation would otherwise have certainly subjected them.

And tho' I cannot undertake upon Memory to be very particular, yet I dare venture to say, there have anciently been Relaxations of the Discipline of the Church, even when the Crime was thought to deserve the Continuance of it; for Publick Expedience, and better preserving the Peace of the Christian World: And that in such Cases any Presbyter or Bishop would himself have been censured, if he had not acquiesced in such Relaxations.

My Lords, a Presbyter of the Church of *England*, is the more obliged to acquiesce in all such Relaxations amongst us as are legally made, because he has solemnly promised at his Ordination, that *he will give his Faithful Diligence always so to minister the Doctrine and Sacraments and the Discipline of Christ, as the Lord hath commanded, and as this Church and REALM hath received the same.*

I have already observed to your Lordships, how the Discipline of the Church stands at present as to the Point in question. And as the Relaxation of it in that particular, was agreeable to that Temper which the Bishops who petitioned King *Janes*, gave the Dissenters ground to expect: So I am verily perswaded that the Church is so far from having been hurt by this Indulgence, that it has received Advantage aswell as Credit, from that Moderation which gave way to it. I cou'd give several Instances of this within my own Observation, while I was Arch Deacon, under a Reverend Prelate that sits now before me; and since I have

have had the Honour to be on this Bench: In which Compass of time several Men of Sobriety and Learning bred up to be Ministers amongst the Dissenters, have left the Separation, and upon due Tryal have been admitted to Orders in our Church; in which they have officiated with entire Conformity to our Rules, and to the Honour of our holy Religion.

These Instances have been so frequent and Remarkable, since the Dissenters have been exempted from the Penalties of certain Laws, above what had been observ'd before; that I think it very ill becomes any Clergyman to preach against that Exemption, as the Doctor (notwithstanding his Reserve for *Consciences truly scrupulous*) has done; and to call upon his Superiours to act in contradiction to it. He shou'd have forbore doing this, at least out of regard to her Majesty, who had been graciously pleas'd to declare from the Throne, that she wou'd preserve the Toleration inviolable: A Resolution I shall ever think it my Duty upon all proper Occasions to expres my Approbation of, as Just and Wise and Charitable, and every way agreeable to the Spirit and Genius of the Christian Religion.

I shall not, my Lords, enter into the Enquiry of what Sentences are ratify'd in Heaven: But as one may venture to say, that all that have been pronounced on Earth, are not ratify'd there; so by all I have seen of the Doctor's Spirit in these Matters, I have great reason to fear, that if the Power of the Keys was in his Hands, it would often be very sadly abused.

However he has so good an Opinion of his own Spirit, as to put his Superiours in mind of another Part of their Duty, immediately after that I have mention'd; and that is, to *promote Men of Probity, Conscience and Courage*, without which he thinks they cannot be fit Members of the Church Militant, in which I can as little agree with him as in the former demand. For if I may Judge of the Probity, Conscience, and Courage he thinks so deserving, by what appears in his Sermon, compar'd with his Speech to Your Lordships; I cannot think them Qualifications for a Minister of the Church of Christ in any respect; and I
hope

hope I shall be so happy as to find all the Reverend Prelates with whom I have the honour to sit, agreeing with me in this.

But tho' I hope such a Conduct will never recommend any Person to favour; yet I do not desire that even that which I heartily blame, shou'd be punished so much as I think it deserves. And tho' He who pleads so warmly for *wholesome Severities* toward those who differ from him, has the least Title to Your Lordships Compassion; Yet I hope he will find it as far as the just Concern you have for the Publick Tranquillity will allow you to shew it.

This I say from that which I bless God is the natural Temper of my Mind, and not from the Care that has been taken by some to intimidate as far as they cou'd, those who were to have the Cognizance of the Doctor's Cause, and were not thought to be favourable to it.

I shall not take upon me to charge the Doctor or any of his particular Friends with this Practice, as great a Temptation as one is under to do so from several Circumstances. And it is not the least, that occurs in his Prayers, which he has publish'd upon this Occasion, to represent not so much to God as to the World, that he is under Persecution, when he is prosecuted for offending against the Law, by those who in common Justice ought to be thought the fairest Accusers; and before Your Lordships, who are justly acknowledged to be the most impartial Judges.

However I will never believe, till I cannot avoid it; that any Members of the Church of *England* who have acknowledged the Government, much less any Clergy-man who has so often profess'd his Obedience to it in Church and State, shou'd have been any way accessory to those threatnings that have been given out, particularly against such Bishops as should happen to condemn the Doctor's Proceedings.

As far, My Lords, as I have seen of this Cause; I am likely to be one of those Bishops; and tho' I do not pretend to any great share of Courage, I am very free to declare to Your Lordships that I am in no Comparison

Parison so apprehensive of what may befall my self for condemning this Person, as I am of what will probably befall the Publick if Your Lordships shou'd not condemn him.

But that is in your Lordship's Judgment, to which I humbly submit it : And only beg Pardon for having detain'd Your Lordships so long in giving my reasons why I think the Commons have made good this Second Part of their Charge.

F I N I S.



